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THE CHURCH SCHOOL TEACHER

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J. VINCENT NORDGREN

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Shall We Know Our Past?

By MARTIN CARLSON

WHILE it should be taken for granted that the teacher in the church school has a working knowledge of the Bible (and more particularly the New Testament) and also a general knowledge of some of the basic principles of teaching and of the major characteristics of pupils of the age level of her class, very little has been said about the value of knowing something of the story of the Church of which we are a part. A working knowledge of this story would not only give a deeper appreciation of the place of the church in the Christian life, but it will also prove to be a gold mine of teaching material.

The Christian Church on earth is the visible evidence of God's continued activity. So often in our thinking about God's activity we stop at the close of the book of Acts. We have at our finger tips the story of God's creative activity and of His redemptive work, but when it comes to the third article of our Creed we have stopped with a mere statement of the functions of the Holy Spirit. In the Bible we are presented with the work of God as creator and the Son as redeemer, but if we neglect the story of the Church we neglect the work of the Holy Spirit who for nineteen hundred years has been calling, gathering, enlightening, and sanctifying the whole Christian Church on earth. It is not without significance that the giving of the Holy Spirit and the founding

of the Christian Church are complementary aspects of the same great event. (Acts 2.) The Church is, in reality, the workshop of the Holy Spirit. It is the Church which possesses the Word and the Sacraments, the very means which the Holy Spirit uses to accomplish His work. If one wants to see how the Holy Spirit has actually been carrying out His distinctive functions one must know something of the story of the development of that Church.

By knowing something of the effect of His message on the lives of men and nations we grow to a deeper appreciation of the significance of Jesus. No teacher has exerted as much influence over so long a period of time. In the days that He walked among men the only ones who attached much importance to Him were His closest disciples and His bitterest enemies, but His significance grows in the light of twenty centuries. The work which He began is still going one and it is to be seen principally in the story of the Church.

As Christians we are a part of the Christian community. It is true that the Christian life has its personal and individual aspects when it comes to a man's relation with God, but it is also social. The Christian does not stand alone. He is a part of a group, and the form which this social aspect of the Christian faith has taken is the Church. This is distinctive in Christianity as compared with other religions.

As one of the members of the Madras Conference was returning home, she spent a few days in the home of a very prominent Hindu. When Saturday night came he said to her: "Tomorrow is your holy day. I would like to talk with you about God."

It was with no little fear and trepidation that she went to her room that evening and tried to fortify herself on her theology. The following morning they spent about three hours together in a discussion of religious subjects and at the close of the discussion the Hindu made this significant statement: "There is one thing which you Christians have which is distively yours. It is not your idea of a Saviour, for other religions have some idea like that. It is your congregation."

In the fellowship of the Church we have something which is really distinctive, but if we want to understand ourselves as we are now and appreciate something of wha

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Parish Education Month

SEPTEMBER 12 to October 3 has been set aside for Parish Education Month in the Augustana Synod. A resolution to this effect was passed at the recent convention of the Synod in Minneapolis.

An increasing number of our churches have participated in at least a part of the program suggested by the Board of Parish Education for this month.

The time chosen for special emphasis on this work is well chosen. The weeks that mark the beginning of the new year are by far the most advantageous for getting plans under way for a new year in the schools of the church. Besides, this period includes St. Michael's Day, which is a festive children's day in our church year. The appropriate celebration of this day may bring rich blessing to young and old alike.

In addition to these advantages, Parish Education Month is timed to include Religious Education Week, September 26–October 3, which is observed by most Protestant groups throughout the nation. One can readily see great values resulting when churches throughout our country are doing the same important thing at the same time.

Denominations holding membership in the International Council of Religious Education are cooperating by promoting the United Christian Education Advance. Our synod will try to do its part in promoting the Advance through Parish Education Month. The slogan of the Advance is: *Reach every person with Christian teaching.* This is a goal toward which it is our business to work.

Before the end of August every pastor and Sunday school superintendent will be sent a letter giving details about our plans for Parish Education Month and asking for the co-operation of the churches. They will also receive a packet containing posters, samples of tracts that may be purchased at low prices and distributed at Sunday services, news releases for the local press, publicity paragraphs for the church bulletin, and a sample recognition card for teachers.

Christian Growth

OUR SLOGAN for Parish Education Month is *Christian Growth.* The aim of our plan is

to help each congregation and its workers to carry on the teaching work of the Christian church so as to foster spiritual growth in the members of the congregations and their communities.

Our slogan gives emphasis to two important facts: first, that there is need for Christian growth throughout the world, and particularly in the church; second, that the nurture of spiritual life is a basic task of the church.

Christianity is primarily a religion of grace. The basic difference between Christianity and all other religions is that while other religions aim to show man how to find and merit divine favor, Christianity reveals God seeking and saving man. It is God who takes the first step. The gospel is the good tidings of the divine initiative. The message of Christianity is the evangel of God's favor to a lost and undeserving mankind.

It is this fact that gives Christian baptism its meaning. This sacrament is not the work of man, but the work of God, who has appointed this means for embracing the child with His fatherly love and giving him a place in His kingdom. It is as if God were saying, "I want you to be mine always. From this day on, you belong to my household, you are my child. Only your willful repudiation of this covenant can break it."

This doctrine of grace in baptism points out the path that the church is to follow in further ministry to the child, and keeps her from two unwise practices that have had wide acceptance. The one assumes that the child comes "trailing clouds of glory"; that he is by nature good and without sin that all he needs is a favorable environment to draw out his native capacities, and he will be sure to unfold as a self-sufficient Christian personality. The other views the child as lost, but denies the value of baptism as a means of grace and consequently waits for the child to grow up to "years of discretion," when special revivalistic pressure may be applied to lead him to conversion.

Between these two the Lutheran Church takes what she believes to be the path of Scriptural teaching. She teaches that "all men are born in sin" and warns of the serious consequences to which man's self-sufficiency may lead him. But she also believes that holy baptism is an appointed means of grace whereby the child is received into the kingdom of God's love and saving power. Consequently, the

church has the responsibility of nurturing the spiritual life of her her people, both young and old. Of children we dare not expect too much, but on the other hand, we must not expect too little. They must be helped to know the will of God, to examine themselves in the light of His Word, to seek forgiveness for wrong that has been done, to trust in His goodness and love, and try to share in the work of His eternal kingdom.

The church can not save a child. Neither can his teacher. This is the work of God. Dean Luther Weigle has drawn an analogy from the work of a physician when he says: "No physician ever heals a patient. All that the physician can do is to clear the way for natural forces to function properly. He can remove obstructions and disturbing factors, clear up infections, bind wounds, set broken bones, cut out malignant tissue, plan a regimen of food, air, exercise, and rest which will bring re-enforcement at points where it is most needed —but nature does the healing. Like growth, healing comes from God. So, too, no teacher ever creates insight or will or character; no evangelist ever saves a soul" (*Jesus and the Educational Method*, p. 120).

Though we teachers and parents and pastors can not save souls, we are called to be co-workers with God. He has given us the task of feeding the souls of our boys and girls and youth that they may grow in grace and in the knowledge of our Lord Jesus Christ. And He has given us the means to work with: His blessed Word which is able to guide, sustain, enlighten and inspire. He has promised that this Word shall not return unto Him void, but shall accomplish that whereunto He hath sent it.

A New Board

AT ITS RECENT convention the Augustana Synod made a number of decisions that have special bearing on the work of Christian education in the congregation.

The Synod voted to dissolve the Board of Christian Education and Literature and to create a new board, which will be known as the Board of Parish Education. The name is most appropriate, since the new board is charged with the duty of preparing materials for use in the educational work of the local parish and doing all else that it can to promote parish education.

In other words, the Synod has given official recognition to the fact that the educational work of the local church is a task upon which it looks with serious concern and toward whose prosecution it is committed to give all possible help and encouragement.

The old board served a good purpose and made a valuable contribution to the life of the kingdom of God. However, its assignment was greater than it could handle with any degree of adequacy. Since it was expected to serve as a committee on general literature, it was unable to devote the time that was needed for a satisfactory solution of the problems of parish education. The new arrangement relieves the board of the field of literature in general and leaves it free to devote itself entirely to the task of building up a strong educational program in the local church. For this our churches need both useful course materials for their various schools and also much guidance and stimulation in order to make adequate use of their opportunity.

One of the tasks that will always remain with a board of this kind is that of constantly studying needs in a changing world and working out the best ways of meeting those needs. To "sell" the churches on the recommendations it offers will also continue to be a challenge never entirely met.

The new board is composed of seven voting members, of whom the president of the Synod is an ex-officio member. The six elected members are: Dr. D. Verner Swanson, president of the Iowa Conference; Dr. C. A. Wendell, well-known writer and pastor of Grace Church in Minneapolis; the Rev. John Helmer Olson, editor of *The Olive Leaf* and careful student of the weekday school movement; the Rev. Victor Beck, pastor of a large church in New England and a frequent contributor to the church press; Dr. Emory Lindquist, president of Bethany College; and Dr. Marion Edman, supervisor of instruction in English in the public schools of Detroit, Michigan. Pastor Wilton Bergstrand, Executive Director of Luther League work and Pastor J. Vincent Nordgren, Executive Director of Parish Education, are advisory members of the board.

A New Attack on an Old Problem

By RUTH BONANDER

SEPTEMBER is the month in which to make a fresh start in Sunday school work. We are all back from summer vacations, during which we have been renewing our energies and ambitions. So this is a good time to put an extra measure of earnest effort and force into the work and resolve to do big things in the months ahead.

Besides promising to do a better piece of work as church school teachers than we have ever done before, what special problem can we tackle right now when we feel so ambitious? Can we think of some part of our work that has been dragging along without the achievement it ought to have?

I can think of one, at least, that is quite general. Perhaps it is your problem, too. It is memory work. Let us once and for all time look this bug-a-boo straight in the eyes and stare it down. Most pupils memorize easily, and there is no good reason why they must lag and fail in that part of their work in Sunday school.

Do we need to remind ourselves that memorization is desirable or essential to the child's growth? The truth of the matter is that "an individual is not religiously literate who has not made his own some of the great expressions of joy and confidence and hope to be found in religious literature, both in the Bible and in hymns. Nor has an individual worked out his own Christian philosophy of life who has not memorized some of the majestic statements of universal truth which are in the New Testament." (Jessie Eleanor Moore in *Bible Memory Work.)*

Thinking about the "What"

The question for us to consider here is hardly *why* memory work. The problems for us now are rather *what* and *how.* But permit me to add that *the attitudes of the teacher will make for success or failure in this part of the work.*

What to memorize in connection with our junior work is not a difficult problem. There is a certain amount of it required in our

regular lesson material. Suppose you begin by making a list of the passages suggested. Go through the next quarter's lessons and list the required memorization material. Post that list on the wall in your classroom, or on the blackboard if you have one. If you do not have a room of your own, make a placard or small poster of the list you have made.

Having the list made, study it carefully. Then show it to your class at the beginning of the new Sunday school year. It probably includes both Bible passages and parts from the Catechism. They are related in some way to the subject being studied and the individual lessons of that quarter. What is that connection? Help your juniors to make some such general observations as these about the contents of the list you are showing them.

Here is a job to be done, a certain group of passages to be memorized. Will we do it and do it well? Perhaps that particular list of materials to be memorized can be classified in some way. For instance, what part of the Bible are the verses taken from, New Testament or Old Testament? Is each one from a different book or are there several from the same book of the Bible? Which are from Paul's writings and which are about Jesus, or statements that Jesus made? How much of it is Catechism? The class might be interested in making a new list according to these groupings. The pupils might decide to take the memory passages as groups and memorize one at a time.

Thinking about the "How"

In lifting out the memory materials in the way described above, there is one important thing to remember. Memory work is not assigned merely for the sake of memorizing; it is given for the purpose of values to be gained from the contents. Appreciation, interest, and interpretation are essential factors. Therefore, the materials to be learned must be related to the experiences the pupils are having in their studies and activities in the classroom and in their everyday living.

The will to accept an assigned task and do it well is not sufficient as an incentive for memorizing parts of Scripture and the Catechism. *Interest* is a necessary element. The pupil's interest in the material may be appreciation for the beauty or truth of the contents, the use that is to be made of it in the work of the class, or the mean

ing it has for his or her daily life as a Christian.

Consequently, *thinking* must precede memorizing. The pupil should be helped to see the relation the material to be learned has to the work at hand and to life. Interpreting the passage by talking and thinking about it, its setting, its background and its relation to experience; to get out of it some meaning that is significant —all this will make memorization a pleasure rather than a chore.

Next, the ideas in the passage must be set in order by means of making an outline of it. Having discovered the natural order of ideas, if that is possible, we have a guide to follow, step by step, through the verse or paragraph, and each idea will find its place. This procedure makes it easy to recall the material learned.

Finally comes the time for drill. The drill will not be unpleasant providing the preceding steps have made the contents of the passage come alive in their minds. The periods of drill should be short and frequent for best results.

The Literacy Movement Is Religious

By FRANK C. LAUBACH

THE LITERACY movement is religious. This is clearly demonstrated by experience. Far from being a mere by-product of Christianity, it is essential if Christianity is to be spread abroad and really take hold among the nations of the world. To know God in Jesus Christ, it is necessary to read the Bible. Evangelical Christians insist that Christians must search the Scriptures in the church, the Sunday school and the home, they must search the Scriptures for themselves. This is why the Bible has been translated, at immense cost and with indefatigable labor and devotion, into the languages of 95% of the world's population. But the effectiveness of this marvelous achievement is seriously impaired by the fact that only 40% of the world, and only 10% of the non-Christians of the world, can read or write. Therefore the Bible is available to only 40% of

the entire world, and to only 10% of the non-Christian world! The only way to open the Bible to the rest of mankind is to teach the rest of the world to read. It is just as religious to teach illiterates to read the Bible as it is to translate it for literates.

We have discovered that we can make friends in a wonderful way if we sit down beside illiterates and love them, and pray for them silently, while we teach them. We make them our friends and, what is far more important, Christ's friends. They are surprised that educated people pay any attention to them, and they respond with love when we help them to learn to read and make the learning swift and delightful. When we tell them that Christ has sent us to help them because He loves them and wants to give them more abundant and joyous lives, they believe what we say, for they see Him in us while we teach them. They see a Christ who does not stand afar off but a Christ who comes near to them ministering to their needs. It is as easy to make illiterates Christians as it is to teach them to read.

"But," you ask, "if we have taught only 40% of the world in 5,000 years, how can we hope to teach the other 60%? How can we hope to teach 1200 millions?"

We have discovered that if we prepare simple enough lessons, every person who reads can teach an illiterate, and every new literate can teach somebody else, and that the world can be made literate by geometrical progression. Take India, for example—92% illiterates in 1938. If every one of the 8% who could read had taught one a year, India would now be literate. In simple figures this becomes clear: 1938–8%, 1939–16%, 1940–32%, 1941–64%, 1942–128%, which allows 28% for the increase in population. We have not done that well in India due to lack of money and personnel to push the campaign, but we did raise the literacy 4% in two years with very small expenditures. The five-year statistics, based upon what has been accomplished, will commence to operate the moment that the program can be fully launched.

The people of Russia made a tremendous success with the "each one teach one" method, for in twenty years volunteer teachers taught one hundred million people. This method has many advantages. An outstanding advantage is that it is fine for the self-respect of the newly literate. Il

indicates to him—and to other illiterates watching the experiment—that literacy will immediately transfer them from outcast places in society to places of responsibility. Experience has proved illiterates to be eager to share nad help. Numberless concrete examples of this are to be found in the story of the Philippine campaign, where the work was most extensively carried out. The immediate results were activities by the newly literate to improve the lot of their less fortunate fellows. They led campaigns for improvements in sanitation and agriculture. They went, with their new light, to teach prisoners and lepers to read. They put away their guns and asked for "a new name." Literacy will bring to all the world the name of Christ, the only name by which it can be lifted from its morass of woe. If the church recognizes its sublime opportunity of ministering to the most bruised, the most suffering, the most imprisoned mentally and spiritually, people upon the earth, these now sleeping multitudes will awake to light and life full of love for Christ. The meek, in inheriting the earth, will bless it.

The fourth reason literacy is a wonderful program for the Christian church is because every government welcomes it. Many missionaries are permitted to teach illiterates in prisons and other institutions where no other missionaries can win admittance. I have personally presented the idea to over one hundred national, state, provincial, and city governments and have found every one eager for our co-operation. Illiteracy has been one of the world's baffling problems. The solution is for each one to follow Christ's second great commandment, "Love thy neighbor as thyself," enough to teach one illiterate a year. The release of this service of love in a country does the educated people who teach as much good as it does the illiterates who are taught, for it leads them to love in deed and not in empty words only. Our experiences with missions and governments in the Philippines, India, Malaysia, the Near East, Africa and Latin America have been so successful that we are sure that an honest effort backed by sufficient resources could make the world literate in fifty years by the volunteer method—the same method upon which Christ chiefly depends to make the world Christian.

Therefore, the literacy movement is a definitely religious movement because:

1. Illiteracy is the stupendous wall blocking 60% of the world from reading the Bible—the only way to make it their own.

2. The process of teaching people with prayerful love leads them to Christ.

3. Persuading the educated to teach illiterates releases in the country a great wave of Christian love and compassion.

4. Every country of whatever religious background welcomes our aid in literacy. They soon discover that nothing but Christlike love spread over their whole land will succeed in this kind of campaign. The mayor of Poona, a Hindu, told the leaders of the Bombay campaign: "Unless we get the Christ-like love of these missionaries, we can never make the Bombay presidency literate." It is a great thing to have the love of Christ appreciated, not as mere idealism, but as a national necessity.

No more Christian cause can be found for Sunday schools everywhere than to help provide some of the funds to help the 60% of the human race who have been the forgotten slaves of the other 40% of us. They are the easiest people to approach, the most grateful, the easiest to bring to the Master, of all people on earth, if we educated people forget our pride enough to remember that they are all on Christ's heart. "Inasmuch as ye did it unto the least of these ye have done it unto me."

The Result of Education

The Hon. Francis B. Sayre, deputy director of the Office of Foreign Relief and Rehabilitation Operations, and former High Commissioner to the Philippines, says:

"Each nation's place in history is the result of the moral and spiritual education imparted to its children, and in this process home life plays by far the largest part. All those who hope for a better world must unite to strengthen the moral and religious forces dominating the home life of our children."

The Sensations and Attention

By FRANS ERICSSON

IN the preceding three articles we have described briefly the structural mechanisms involved in mental activities. Previously we had attempted to show the two aspects of the human personality, the *Affective Aspect,* made up of feelings and emotions, and the *Intellectual Aspect,* concerned with the processes of understanding and thinking. We are now ready to analyze more in detail the intellectual performance. It is important, however, that one remembers that the operation of the one aspect of the personality always involves the other. There are no feelings or emotions without some thought processes and there is no thinking without some accompaniment of feeling tones. The personality always functions as a totality, though at times it is more intensely charged with feelings and less with thought, and again, at other times, it is mostly thinking and to a much lesser degree feeling. The common expressions of "cold" intellect and "warm" and "hot" tempers are therefore rather clear and pointed statements as to which aspect of the functional personality happens to be dominating for the time being.

The total intellectual process is for the sake of study understood to consist of six parts or steps. While we may consider these one by one, we must always remember that they do not function singly or alone, but that any one of them always is accompanied or followed by all of the others. Just as the personality always acts as a totality, so also does the intellect, although the different parts or steps may be of a varied degree and engage consciousness, sometimes very clearly and sometimes very little or not at all.

The six phases of the intellectual process may be represented here by a coined word, *sapmir,* so as to be more easily remembered. Each letter of this word is the first letter of the name of a process, which we in turn will give our attention. These processes or steps are: Sensation, Attention, Perception, Memory, Imagination, and Reasoning or Thinking.

A sensation is the first central awareness of a stimulating force. The fact that it is central tells us

that all sensations occur in the head, more specifically, in the cortex. When, for instance, air vibrations enter the ear and there become transformed into neural activity which passes along inside the auditory nerve and spreads out in the auditory area in the cerebral cortex, consciousness becomes aware of the activity and the organism experiences an auditory sensation. It hears. Or, again, food substances in the mouth are dissolved and seep into the taste buds in the tongue and there initiate neural action, which passes along the gustatory nerve into its respective brain area; the organism has the sensation of taste of that particular food. Or, again, if the hand is moving, the muscles in control of that movement send messages along their kinesthetic nerve to the appropriate center in the brain, and the organism becomes aware of the performance of the hand. These sensations can not occur before the neural message arrives in the head. If the sensory nerve between the stimulated receptor and the brain were cut, the organism would not be aware of what was happening, unless some other channel conveyed the information, secondhand, so to speak. The eye, for example, may see the hand move and report this to the visual area, in which case the organism will get a visual sensation of the event and not a kinesthetic.

A normal human being can have as many kinds of sensations as there are senses, namely, at least eleven different kinds, visual, auditory, gustatory, olfactory, static, warmth, cold, pressure, kinesthetic, pain and organic; in fact, he does have all of them most of his waking time. Of course, he may have more of one kind than of another at any given moment. Probably most persons are consciously experiencing a larger number of visual sensations than of any other kind, since more informative material is gathered by the eyes than by any other receptors. But sensations resulting from activity in all the other receptors do occur, even though one may be only dimly conscious of them, or, as happens right along, not conscious of them at all. They, nevertheless, are of importance and build up within the brain the type of experience that is called subconsciousness.

When now all these different kinds of sensations occur in the cortex and at the same time, it would seem that the organism should become entirely bewildered

and unable to cope with all the demands that are made upon it. Indeed, that very thing happens, especially with children and sometimes with adults. However, the organism is equipped with an ability that takes care of this problem. It is capable of *attending. Attention* is a process of selecting out of the mass of sensations one or a group of them for special consideration. Nature leads the way to begin with, and experience or practice later comes to the assistance. Perhaps the first sensations to be selected by and for attention are pain sensations; then comfort or bodily well-being. This is in the case of the infant. Later, when the eyes and the ears are ready to function, attention will pick out certain ones among the sensations and ignore others. In the visual field it is the moving stimulus that is most attractive; in the auditory field it is the most intense stimulus. If there are half a dozen items in the field covered by the eyes at a given time and five of them are stationary and one moving, attention will select the latter and ignore the former, even if some of the static items are more intense in color, for instance. But in the field of hearing, an intense sound, as that of a shot or something, will be attended to in preference to any other. Some of the characteristics of stimulating facts to which nature has made the human organism sensitive are: motion, intensity, size, repetition, change and novelty. Experience also sets the organism for attending more readily to some stimuli than to others, for instance, the farmer and the artist note different aspects of the same landscape. The momentary condition or intent of the organism also directs the process of attention.

It is the teacher's problem to produce the appropriate and desired sensations in the pupil. He has a right to use any of the sense avenues he may choose. He may present the learning material to the eyes, as in showing objects or pictures, words and graphs, or he may appeal to the sense of hearing and talk or sing. He may also have the pupil use his muscles in the act of writing, drawing, painting, or acting and thus use the pupils' kinesthetic abilities. A good teacher will vary his method and probably use all these methods of presentation. But, it is also the function of the teacher to assist the pupil in his effort to give attention to what he is to learn. Knowledge of the laws of atten-

tion is absolutely necessary for good and successful teaching. It has been stated in a previous article that a teacher may hold the attention of the pupils by proper control and variation of his voice, for example. He must, however, remember not to resort to anything that will set up a negative feeling tone in the pupil. He may get attention by raising his voice, but if he in doing that, frightens the pupil or makes himself ludicrous, he defeats his own purpose. The pupil must be kept naturally at ease. It may be that his own interest will make him tense. Even in such a case a good teacher knows how to make the most of it, and avoid anything that may increase the tension beyond bounds. It is well to observe the momentary condition of the pupil, and gear the teaching in harmony with it, rather than rudely attempt to alter it.

One-Day Conventions

The Augustana Synod adopted the following resolution regarding conventions this autumn:

"Resolved, that the Synod endorses the plan of holding one or more one-day conventions on Advance in Parish Education in each district of the conferences on September 12, 1943, or some other Sunday during Parish Education Month, involving an afternoon and evening session, and recommends that all congregations participate in these conventions."

Because of restrictions on travel, it may not be possible for districts to hold conventions of this kind. It is therefore suggested that each congregation plan to have a conference of its own on this work. This could be held on a Sunday afternoon and evening, using a considerable amount of local leadership along with one or two speakers invited from neighboring towns.

When You Promote Primary Pupils

By RUBYE PATTON NORDGREN

WHETHER you promote on the last Sunday in September or the first Sunday in October, you have no doubt many plans for this special day.

In a growing number of church schools each department holds its own Rally Day or promotion service. In many schools the day is all that the name implies—a rallying of potent forces of the church school for a summary of the old and a beginning of the new year of study and work together.

The success of the plans for the day depend on the efforts of each teacher. If she practices with her pupils the song, story, prayer, or Scripture passage that they are expected to give, if she calls in person or at least by telephone to contact each home, the Rally Day program is almost sure to be a success for her.

No fixed method of procedure may be suggested here since the program is bound to vary in different localities. It is important that each teacher have in mind a clear-cut idea of what is to be done on this day so that all will go smoothly.

To make part of the program somewhat formal helps the children to feel the importance of the work they do in church school. However, in the entire program it will be best to let the pupils have a large part, most of which they together have planned and worked for.

If parents and friends are present, plans will include meeting them in a cordial way and showing them the departmental exhibit, and seeing to it that they are comfortably seated.

The teacher will be sure the certificates of promotion have been signed by the pastor, superintendent and teacher, and that they are ready to be given to the graduates. She will also be sure the Bibles to be given the graduates are in the proper place ready to be presented at the proper time. If the names of the pupils are to be written in the Bibles by the pastor, the leader or the superintendent should attend to this before Promotion Day.

The teacher should be in her place early and have all tasks done for which she is solely responsible

so that she will be free to greet visitors and help the pupils to prevent hurry and confusion.

There should be very definite aims for Promotion Day, such as: to help children and their parents realize the importance of the work done in Sunday school; to conduct a program of review work; and to award recognitions, grant promotions, properly place the pupils in their new classes and introduce them to the new work.

Suggested Session

As the Pupils Come

They will enjoy putting on the finishing touches, such as: the different exhibits, pictures around room, the placing of chairs, greeting visitors and making them feel at home.

Call to Worship

Quietly play *In Church It Is So Quiet, Praise Ye the Lord, The Call of the Chimes,* or *We Are in Thy House Today.* After it is sung, repeat *Father, We Thank Thee* or *Come into My Heart* as a prayer.

Bible Reading

Something the children know, such as the Twenty-third Psalm, the First Psalm, or a selection of memory verses. Give the third graders a part alone; planned for, of course.

Welcome, Birthdays

A special welcome to parents and other visitors may be sung. Parents will enjoy the usual way of celebrating birthdays.

Offering

Talk about its purpose. This, too, needs to be planned ahead.

Songs

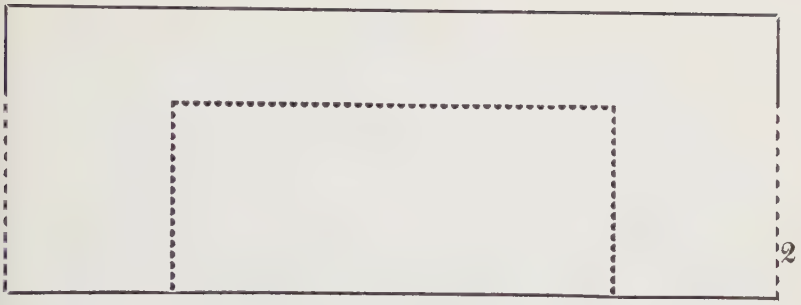
Familiar favorites.

Stories

The teacher may choose one to tell. It may be a review Bible story or missionary story.

One group or class may dramatize a story, very simply.

Another group may tell stories, using the Story Box. This is how the Story Box is made: Cut a piece from the front of a box, and cut two slits in the two ends as marked by the dotted lines. A shoe box or a breakfast food box will do. Then mark a strip of paper into five spaces a little larger than the hole in your box. In each space draw something to remind you of a Bible story. There must be a plain part at each end of the strip, and you



PLAN FOR "STORY BOX"

may have to paste together several strips to get it long enough.

Put the strip through the slit marked 1 and across and out through the one marked 2. Draw it along until the picture shows through the window that you cut out in front. Tell the story, then pull the strip until the next picture can be seen, and tell that story.

Sing *Tell Me the Stories of Jesus.*

Presentation of Bibles

It is a good gift, and if convenient for him ask the pastor to make the presentation.

Presentation of Diplomas

This is made by the departmental superintendent.

The primary graduates should also receive their badges to wear into the Junior Department. The superintendent or a teacher should take the group to the new department and introduce them to the superintendent of that department. Your own group may sing a song while you are gone.

Welcome

To beginners who are now primaries, as a part of their welcome service choose as many primaries as there are beginners, and let each one fasten a badge upon one of the new graduates from the Beginners Department.

Closing the Session

Close with song, and a prayer that particularly asks God for hlep in making new friendships and in doing well the work of the new year.

Additional Session

By all means save enough time to let each teacher meet her new class for a few minutes. This will establish better relations and give new children a feeling of security or "at homeness."

Fill in the record or give each child a slip to take home and return next Sunday.

RECORD OF LUTHERAN SUNDAY SCHOOL

Pupil's Name _____ Date _____

Address _____ Phone _____

Age _____ Birthday _____ Month Day Year _____ Baptized _____

Public School Attended _____ Grade _____

Previous Sunday School Attended _____

Father's Name (If living) _____ Member of What Church _____

Mother's Name (If living) _____ Member of What Church _____

Father's or Mother's Occupation _____ Where Employed _____

General Information: Record as much additional information as possible, especially where the parents are not members of this church.

(Use other side of this card for such information.)

"Our most valuable possessions are those which can be shared without lessening."—*Persian Proverb.*

What You Can Do With the Cradle Roll

By ALICE KLINE OLSON

A MUCH neglected "home mission" field is the cradle roll or nursery department. Its organization is so elastic that any church school, large or small, may find it practicable. Its specific duty is to care for the very young children and to give them a place within the shelter of the church.

Before 1877 no organized plan existed for giving recognition to children of cradle roll age. In a church in New York, however, the following was recorded: "Charles Overton; age, twenty-three days; father, Richard Carlton Overton; mother, Arrietta Ann Overton; rolled to Sunday School in a cradle Aug. 25, 1839." At the head of the page was written, "Cradle Roll." As a point of interest this baby later became superintendent of a Sunday school which he served more than sixty years, and was also originator of the Christian flag. In 1877 names of children and the dates of their birthdays were entered in a little book called "The Children's Birthday Textbook." The primary department of that Sunday school recognized the birthdays of the babies each year, offerings were brought, and pupils and teachers prayed together that children all over the world might hear the story of the Christ. A verse or text was sent to each child as a birthday card. In later years this list of children's names was called the cradle roll.

The cradle roll department has proven its worth and has grown in favor. The years have shown that the cradle roll can be, not just an affair of aimless sentiment, but through its attentions and ministries, whole families have been brought to Christ.

Every year, thousands of children are baptized within our Synod and a great number whose parents are non-members. How shall we win them? Many parents who are sincerely concerned about the spiritual welfare of their children fail to give them the important home training which they need, either because they do not realize

the necessity of early religious education, or because they do not know how to proceed. The cradle roll department, in many instances, can be a means of solving these problems.

Material available for use in this department is now so complete that the work of the superintendent is simplified. From Augustana Book Concern one can obtain a Nursery Department Packet for each child. This packet contains twelve letters to the parents of the child, four letters for each of the first three years of the child's life, to be sent quarterly. It also contains three birthday cards and an invitation to the child to attend the cradle roll class of the church school.

The materials contained in this packet are designed to:

1. Provide concrete and constructive helps which the church may use in caring for the spiritual welfare of its little ones.

2. Promote a close and cordial relationship between parents and the church school.

3. Give definite guidance to parents in bringing to the child its first knowledge of God.

Helpful pictures, story-conversations, and prayers are included in the letters.

Let no one hesitate to accept the privilege and responsibility of work in the cradle roll department of the church school, for with systematic use of the Nursery Packet, and prayerful personal contact with the child and its home, the results often are beyond expectation.

We Chinese are very realistic and practical-minded. We judge a religion by its power to improve the daily human life, and the daily contact of our American missionaries with our people has greater influence than their preachings. We don't care much for what you say, but we do observe what you are.—Mrs. Lin Yutang, wife of famous Chinese writer and philosopher.

Securing Parent Co-operation

By EDITH SESTROM

IF A CHILD is going to grow in spiritual strength, the Word must not only be planted in him, but nurtured and cared for. About the only thing the Sunday school teacher has time for is the planting. We must depend upon the home for the nurturing.

How can we waken the parents to the great responsibility which is theirs? Because of the sudden and alarming rise in juvenile delinquency, much is being written in the press and current periodicals about the parents' first responsibility, and much is being said over the radio and on the platform. However, these warnings are not completely effectual for two reasons: (1) They very seldom go to rock bottom, and are inclined to suggest recreation rather than religion as the cure, and (2) they usually miss their mark, for those parents who need admonition are the very ones who do not read the articles or hear the speakers.

It is therefore still the responsibility of the church, and more particularly of the Sunday school teachers, to impress upon the parents that they must play a leading role in the religious instruction of their children, or pay the penalty in heartbreak.

Obviously, the first and most important thing to do is to call on the parents, for this is bringing home the matter to them directly. It should not be too difficult for a teacher to make at least two visits a year to the homes of each of her pupils. These visits should preferably be made at a time when the children are not at home, in order that the parent and teacher may talk freely about their common problem. Naturally, no teacher is going to be so blunt as to say, "I've come to tell you that it is your responsibility to make Florence a good Christian." Instead, she will talk about Florence and ask the parent the best way to approach the child. Then maybe a frank admission of the teacher's handicaps will help. Explain how little time there is on Sunday mornings and how necessary it is to have the parent's co-operation in getting the child to prepare the lesson. Point out the fact that the

church school teacher does not have behind her the authority which backs up the public school teacher. Children are quick to sense this, and to take advantage. Always try to stress the idea that the church and the home have a common job to do, and that neither can get along without the other. It would be effective as well as gracious to leave with the parent some little reminder of the visit, for example, a booklet of prayers for children, a copy of *The Home Altar,* or possibly one of the luminous "Bedtime Prayer Reminders."

If the parents are not churchgoers, or are new in the community, encourage them to come to the services. Try to get some fellow church member, not connected with the Sunday school, to pay a friendly visit, and thus establish a social relationship which may later develop into Christian comradeship. Pushing the "Go to church" idea too fast is likely to have the opposite effect from that which we desire, for the delinquents are apt to think we are anxious to have them along just for the money they will bring with them. Take a little more time, and let them understand how much church means to you. Show them that you are just as busy as they are, and just as tired on Sunday morning, but that participation in the worship service refreshes and strengthens you.

A splendid way to assure cooperation with the parents is to get them enrolled in an adult Bible class, and thus be a part of the Sunday school themselves; but this presupposes an already strong interest in things spiritual. However, a really live Bible class may have enough social pull to bring in some strangers or others who may at first be indifferent to the formal worship service.

A pleasant way of securing the good will of the parents is to hold a tea in the Sunday school rooms for parents and teachers, with the committee including both sides. It might be wise to ask some public school teacher to come and give a short talk. There are many of these who are sincere Christians, and understand the problems met by the church school teacher. The Board of Deacons should also be present at such an occasion, and should be urged to seek out those parents who are strangers and try to be especially friendly toward them.

Activities in the Realm of Christian Education

By IRA O. NOTHSTEIN

Problem of the Declining School is the rather saddening title of a discussion in the March *Parish School.* Many may be surprised to learn that there is any decline in Sunday school work, but from Government statistics it appears that, judging from numbers alone, there have been losses in the total Sunday school enrollment of the country. "The retrograde movement was reported in forty-two states and in all the larger denominations except the Lutheran." We may feel gratified that our Lutheran Church was the exception, as the author comments, but we can not rejoice overmuch, for our gains were too limited and a great many of our schools were slipping backward. The direct causes for the decline in general are given as *worldliness* and the growing *unbelief* of so many. There may, of course, be other local reasons, such as the shifting of population, lack of workers, etc.

The remedies suggested are: a church with a spiritual awakening seeking a new enduement of power by the Holy Spirit, much prayer for the divine help and grace, a revival of personal zeal, and willingness to go after those who are not in any Sunday school.

* * *

The Need for Christian Publishing Houses. One of the greatest agencies for education, religious or otherwise, is the publishing business. If one wishes to know whence have come the increase in *worldliness* and *unbelief* at least part of the answer is furnished by "the press." In a recent Teachers College (Columbia Univ.) publication, "Social Norms and the Behavior of College Students," by Dr. J. Edward Todd, we read: "The proportion of religious books per thousand listed in the *United States Catalog* and the percentage of religious articles listed in the *Readers Guide* has declined since the beginning of the century. . . . As sampled in *Readers Guide* periodicals, 'traditional Christianity' dropped from relatively high favor in 1905 (78 per cent of the articles approving) into a state of

being severely criticized and opposed in 1930 (33 per cent of the articles approving)." The general publishers and the magazine industry, no doubt, salve their consciences, if they have any, by saying: "We give the public what it wants." But even a goose does not always want the kind of food that is best for it. Its digestive system can be ruined and the golden eggs will stop coming. During the period just referred to quite a few of America's greatest periodicals, some of which had a hundred years of continuous publication behind them, had to cease publication. To the observing mind these are obvious reasons for such statements as that which Chief J. Edgar Hoover of the FBI released in April of this year: "There is an alarming increase in juvenile crime, and if in this trying period we forget the moral needs of the next generation, we have not fulfilled the trust placed in us. I think there is a very definite job to be done in every community in the country to combat this growing delinquency on the part of our young men and women" (in testimony before the house appropriations committee). The publishing houses of the churches have a special responsibility for witnessing in these times.

* * *

A New Sort of Yearbook. The First Baptist Church of Cleveland, Ohio, distributed a neat sixteen-page yearbook to its members at the beginning of this year. Its introduction reads: "The Board of Christian Education presents this Yearbook to every family in our church and church school, outlining for children, young people, and adults an opportunity for instruction in Christian thinking and living, for thoughtful Bible study, and for stimulating fellowship." It contains a calendar of all important events, a statement of aims and policies, a roster of members of the Board of Christian Education, of all church school officers, and of teachers and assistants by departments. There is a brief statement of goals for each age group and an outline of the curriculum. Memory passages for all departments are listed and there is a page concerning the church school library with a preferential book list for the year. There is also a copy of the teacher's covenant prepared by the teaching staff and representing their own opinion of a minimum standard for effective work. "Such a Yearbook puts the

board and church school staff on record as having a well-conceived plan and carefully defined policies. It insures advance planning. It gives parents a clearer concept of the educational program of their church. It furnishes a handy reference book for addresses and telephone numbers. It recognizes those who are contributing their services. It adds dignity and prestige to the program. Here is a project to be commended to every local church board of Christian education," comments the editor of the *International Journal of Religious Education.*

* * *

Honor to Whom Honor Is Due. It is pleasing to see news items such as the following in the daily papers. *"Sunday School Leader for 50 Years Honored.* Aledo, Ill.—Miss Amelia Anderson, Sunday school teacher in Messiah Lutheran Church, Aledo, the last 50 years, was guest of honor at a congregational potluck supper at 7:30 o'clock last night in the church parlors. Miss Anderson, who has been superintendent of the cradle roll department 23 years, is retiring from her duties after a half-century of service to the church. Many of her former pupils were among those present at the gathering. Miss Anderson, who will be honored next month when the church notes the 70th anniversary of its founding, was presented with a gift."

* * *

A Suggestion in Dr. Tao's Progressive School. From China comes this interesting item. Dr. W. S. Tao began a new sort of school near Chungking, in 1939. He taught, free of charge, underprivileged children such as street urchins and the children of peasants and coolies. The only tuition exacted by Dr. Tao from the pupils was the promise that each student would impart the lesson of the day to someone else. The movement has spread throughout China. If general knowledge can be disseminated in this way, why not religious knowledge? There is something in this movement which makes one think of the spreading of Christian doctrine by the refugees of the Jerusalem persecution in the first century. Through a lay movement among the unreached children in urban communities a mighty leaven might be set at work.

* * *

Problems We Fave Today. The *National Lutheran* in its last issue contains in one of its articles a

brief review of some of the social problems we face today, and the implications they hold for the church. It must be remembered that many if not all of them are the same basic problems which have always challenged us to action. The present crisis is merely revealing "weak spots" in our social structure, but for the church it can not be "business as usual," but it must be as someone has said "the usual business with a new alertness and awareness."

"America is on the wheels! Never before in the history of our country have there been such tremendous movements of people and general population shifts. Entire new communities have mushroomed into existence almost over night. Their children must be given secular and religious education and have opportunities to grow up into strong, upright, Christian citizenship." To interrupt the author for a moment, we might add that the years from 1830 to 1860 had a similar shifting of population while the great Mississippi Valley was being settled, and new villages also sprang up over night. Those were the years that brought out the great Sunday school and Home Mission movements of the churches in Eastern America.

"Emotional implications of a war period, mothers going off to work without adequate plans for their children's care, increase in juvenile delinquency, child labor, are some of the more significant problems which challenge the attention of the church."

"Furthermore the war crisis can and does produce in some children's hearts real fears and worries for their personal safety or that of loved ones who may be in military service. This need must be recognized and met by building faith and trust in God their Father who cares for His own. The Children's Bureau in Washington has published a splendid little booklet titled 'To Parents in War Time.' It is available at the price of 5 cents from the Superintendent of Documents, U. S. Printing Office, Washington, D. C. Pastors will find in it very helpful material."

Genuineness

By VICTOR E. BECK

And I shall seem to him (Isaac) as a deceiver. Gen. 27. 12.

THIS word of Scripture comes from a very sordid tale of trickery and deceit. Isaac had planned to bless his firstborn son Esau. But through the deception of Isaac's wife, and of his son Jacob, Esau was deprived of the blessing, and it was given to Jacob.

It is in the preparation for his deception that Jacob declares, "And I shall seem to him as a deceiver."

But let us notice that Jacob did not appear to be concerned about what he really was. He was worried only about appearances. He did not desire to be that which he really was.

Here is a very common failing among men. People grieve over the penalty of their wrongdoing, but sorrow for the wrongdoing itself is not present, which becomes an indication that the moral tone in such an individual is very low.

We notice that for Jacob and his mother there were subsequent sorrow, suffering and separation. Sin always takes its toll, and can not be committed with impunity.

Jacob did not seem to remember that God requires "truth in the inward parts." David said, "I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin."

Once again we hear the Psalmist say, "For I will declare mine iniquity; I will be sorry for my sin."

We are to be concerned not only with the consequences of sin, but with the deeper tragedy that we have committed the sin. It was this genuineness in the heart of David that made him truly great. He was guilty of terrible sin, but he was also willing to make a complete confession before God. We have made a real and essential gain in our Christian life when we have a spirit of genuineness in His holy presence.

We all need to pray with the Psalmist, "Search me, O God, and know my heart: try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting."

Shall We Know Our Past?

From page 2

we have it is essential that we know something of the past. To understand an individual one must not only know what he is today, but how he got that way. The same is true of a group such as one finds in the Christian Church. Any group which is ignorant of its past is very much like the amnesia victim who has no recollection of anything beyond a certain date in his life. He has difficulty in orientating himself to the present because he doesn't know his past.

One aim of our work as teachers is to build up an intelligent church membership. This goal will never be achieved, however, by ending the story with the New Testament and then, perhaps, trying to pick up something of the work of the Church in the twentieth century. To interpret correctly the total influence of the New Testament message as well as the life and genius of the Church today, it is essential that one know something of the continuous story of the Church.

The story of the Church, too, contains some fine illustrative material for teaching. If the lesson is concerned with the very heart of Christian experience—how a man becomes right with his God—what better illustration is there of it than Luther's struggle with his uncertainty and final insight into the nature of this relationship. If it concerns the power of God to help a man conquer his sin there is the story of Augustine.

Today we need to emphasize the need of courage in following out one's convictions even though it may lead to ridicule, scorn, or hardship. To illustrate this there is the story of Polycarp who, as he was tied to the stake and then was offered his freedom if he would but tone down his Christian confession, said: "Eighty-six years have I served Him, and He has never done me wrong. How then can I deny my King and my Saviour?"

The stories of men such as Patrick who went to Ireland, Ansgar who went to Scandinavia, Boniface who went to Germany as as well as the stories of more recent missionaries such as David Livingstone, William Carey, Hudson Taylor, and a host of others are of tremendous value in teaching a lesson on missions.

One thing which we need desperately today is to build up a confidence in the Church and in its message and program. When men speak of the Church as being ineffective, of losing ground, and of being ignored by those in positions of influence, the best way to build up confidence is to point out what the Church has done. Had anyone suggested at the time that Paul's head fell from Nero's ax that in less than four centuries Christianity would be the official religion of the Empire, he would have been thought an idle dreamer, But that is exactly what did happen. From a small, at first ignored and later persecuted sect, it spread until it became the only permissible religion for millions. Does not that suggest strength and vitality in the movement? And does not the fact that during the century just past Christianity made a greater geographical spread than during any other similar period give us confidence in the power of the Church to influence men? The Church has had its reverses, to be sure, but the best way to conquer some of the defeatism apparent in Christian circles is to know something of what the Church has done in the past.

The Christian teacher will find in an acquaintance with the story of the Church something which will give a new appreciation of the place of the Church in faith and life which will enable her better to interpret the Christian message to today's youth.

Banishing Wrong

By H. H. BAILEY

THERE is no better way of banishing wrong than to lift people above that wrong. When this is done the wrong passes away.

Years ago the grain cradle was common among the farmers of the grain section of our country. These farmers became experts in swinging this time-honored implement. Such an expert, if he possessed an enduring physique, could reap five acres in a single day, providing he worked long hours. In our machine age this seems an impossible feat.

But the grain cradle, with the

exception of a few heirlooms here and there, has disappeared. No new ones can be bought. Ask for a grain cradle of the best informed man in a great wholesale hardware establishment and he will more than likely be ignorant of what you desire. Shall we ask why? Those who have had charge of our reaping have lifted us above the grain cradle and in consequence it is but a "memory of the past."

In early days the ox cart and the yoke of oxen were common. They were seen in every settlement, in every hamlet, and in many of our cities, such as Minneapolis and Chicago. The farmer who possessed them was fortunate; he could take his produce to the market place and his family to the church house.

However, we no longer have with us the ox cart and the yoke of oxen. There is a reason for this. The leaders of transportation have brought us better modes of travel and in consequence the ox cart and oxen have gone their way.

Yellow fever disappeared in the Panama zone because the sunlight was brought in. Typhoid fever has been overcome by cleanliness, and as much can be said in eliminating tuberculosis by our modern dairy farms.

Our homes are to learn that what they bring into the community measures largely the worth of the children. Whenever the good has a fair, open opportunity it will eliminate the bad.

School men must realize that clean speech overcomes bad speech, good habits careless ones, and clean straight thinking supplants low, crooked thinking.

The minister is not a police officer, for wrong can not be driven out by force. Let him fill the lives of his people with love and kindness and sympathy and understanding, and the fruitage will bring the dawn of a better day.

We rid weeds by cultivating corn, and brambles by growing roses. Always, when we lift, the better eliminates. Fill a boy's life with good and there will be no room for the bad, because he has been lifted above the bad. Fill his life with beautiful music and there will be no room for cheap music. "Be not overcome of evil, but overcome evil with good."

Let us not weary in lifting up that which is good. It is a successful procedure in banishing wrong. "And I, if I be lifted up, will draw all men unto me."